

The Living Church

January 1, 1953

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Weekly Record of the News, the World,
and the Thought of the Episcopal Church

Harris & Ewing
INAUGURATION DAY BELLS: Organist Torovsky and the
Rev. Leland Stark in Epiphany Church tower [see page 8].

p. 12: Pre-Lent

POWER OF GOD

by

DOM GREGORY DIX

Addresses for the Three Hours by the late Dom Gregory Dix. Of the scholarship which lies behind them we need not speak, for Dom Gregory's name is guarantee of that. And it is plain that his love for the Crucified gave him an insight into the meaning of the Cross which provides the reader with a deeper understanding of the cost of our redemption. \$2.00



A SOWER WENT FORTH

by

RICHARDSON WRIGHT

Laymen from all walks of life, sensing the irreligion in the world, are seizing the initiative and in public speeches, business relationships and in normal every day living, stress the Christian way of life. Many are writing books about religion. Mr. Wright is now retired but for thirty-six years he was Editor of House and Garden magazine. This Lent book will make you see Christianity as something tremendous and exciting. \$1.50



THE HOPE OF GLORY

by

JOHN SEVILLE HIGGINS

The Bishop of New York selection for 1953. The Living Church says: "This is one of the best books of its kind that has come to this editor. Fortunately it is being published early enough in the year for the wide use it deserves as a Lenten Book." \$2.25

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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Come Over and Help Us

RECTOR, recruiting teachers for his Church school, called at the home of one of his parishioners who was a public school teacher and asked her to take a class for the coming year. He gave the usual and obvious reasons: "You know how to teach. You understand children. You already have some of these children in your room at school."

Her reply was decided and definite, as though she had considered it long ago, and knew exactly how she felt. "No. I'm with teaching Friday afternoon. Teaching is on my mind all week. I'm with children all day long. Sunday is my day of rest, when I can forget teaching, and come to church with adults."

He tried to argue further. "But we have such few real teachers. The ones we have mean well, but they don't know how to handle children. You have 40 in your room. It's nothing for you to handle just ten on Sundays. Besides," he went on eagerly, "It is what you have to offer. We all give what we have — do what is our special talent. Your special skill in teaching may be your vocation to serve the Church."

Then he added, "I've discovered that few people know how to teach unless they have had training. Public school teachers are the only ones who know how. If you would only help us!"

This scene and situation is no isolated one. It happens regularly in every parish. The clergy look to professional teachers to fill the ranks of their school, but when they invite them they are usually turned down. The reasons and the outcome are uniformly about as above. Clergy report generally that, with a few exceptions, public school teachers decline to teach on Sunday. They will "do anything in the church but that."

Some teachers have been known to add the more devastating reason that they consider the parish school so inadequate and inconsequential that they feel they could accomplish nothing there, anyway.

Yet the fact remains that we are recruiting our teachers from amiable and willing persons who have only the most vague notions of what constitutes real teaching. And (we must add, in all too many cases,) hand them a juvenile or over-simplified textbook, and leave them

to sink or swim without further attention. The result is that we are perpetuating, year after year, the forms and traditions of the old fashioned Sunday School.

All the while, in every parish, there are from two to a dozen or more members of the parish who teach in the public schools. Somehow we are missing the greatest help, which is just out of reach. To enlist these teachers by stronger pressures, by appeals to loyalty and opportunity, is sometimes the method followed, with some results.

These teachers have what our amateur teachers lack: training and practice. Before they taught, they took courses in education in some training school, an area of knowledge almost completely unknown to others. For teaching is an art, and one of the highest of arts, because it deals with creative efforts. It is the most difficult of arts because it works upon the most delicate and illusive of all materials, the human personality.

How can we secure this large wealth of skill and experience for the Church? Granted the very general and understandable refusal to teach on Sundays, we can enlist these trained teachers in these ways. First, teachers can be invited to serve as supervisors, or (as now called) teachers' helpers. Such persons visit the school, note the needs and special problems of different classes, and later confer with individual teachers. It need not take a whole year, nor every Sunday. The advisor knows what is



good teaching, can suggest simple devices for making classwork more varied and interesting, and can encourage teachers to do better. They do not criticize so much as encourage and inspire. This need not take every Sunday, nor the whole year, but an occasional service. The professional teachers thus aid their parish, but do not have to assume the burden of every-Sunday teaching.

Our public school teachers will help us if we call them to "come over and help us," and suggest attractive ways.

The Living Church

LETTERS

Sound Catholicism

CERTAIN letters in your issue of January 11th, commenting on your editorial of December 7th, move me to express to you my judgment that your editorial is an exceptionally clear and rational statement of the position and mission of the Episcopal Church, such a statement as can be of vital service in this hour of stirrings and strivings toward Church unity. I write as a former Protestant minister to whom the organic Body of Christ was revealed as a blessed actuality, not merely an invisible vague ideal, by the Episcopal Church as it is,—the truest exponent in the trident of genuine sound Catholicism.

(Rev.) LAIRD W. SNELL.

Silver Spring, Md.

Sewanee

THE MOST deplorable feature of all the agitation in connection with the problems at Sewanee is the lack of the spirit of Christian brotherhood in the church as reflected in the editorials and letters in the Church press. It is scarcely worth the effort to assert that either segregation or non-segregation is Christian or non-Christian in itself. Circumstances must be considered in determination and any final judgment must be in accordance with that which is the very essence of Christianity *agape*, love. This is the very essence of Christianity—because it was the character of our blessed Lord himself. *Agape* has been well defined as the giving of self for the good of others. It would altogether better for the welfare of all connected and the Church itself if those who are "concerned" would rather cease from the attitude of dogmatic judgment and trust the Christian conscience of that part of the Church (the family of our Lord), immediately involved, to settle the matter upon the "best and surest foundations." That part of the Church can be presumed to know best how to solve the problem.

The elimination of the use of such terms "sub-christian" and the substitution of spirit of humility and love rather than censorious judgment is desirable.

History can repeat itself. If the problem of two or more races in this country, already serious 150 years ago, could have been approached in a spirit of love, rather than of dogmatic selfishness on one side and the other, the welfare of the Negro in this land might well have been advanced more rapidly and surely than it has been, and without the sacrifice of thousands of precious lives and property, to say nothing of the engendering of feelings of animosity which it is still difficult to set aside sometimes.

Why not desist from self-confident judgment and leave this matter in the hands of those upon whom in the providence of God, rests, before Him, the responsibility to deal wisely and Christianly with it, and cease the bringing of pressure upon the trustees? They are certainly, it may be assumed, as pure a brand of Christian, as wise and true as can be found in this land and it is their business.

This writer as only an "honorary trustee" has no immediate responsibility in the

premises but writes as one who cares for the Church; yes, and Sewanee too, and the Negro.

(*Ret. Rev.*) ALBERT S. THOMAS,
Retired bishop of South Carolina.
Wadmalaw, S. C.

The Australian Ballot

SUCCESSIVE ballotings in diocesan elections are time-consuming, detain delegates from other duties, may make an election an endurance contest, and are unnecessary.

It is possible in diocesan elections to assure on only one balloting (which can be completed within a short and closely predictable time): (1) full freedom of intelligent choices by the voters, and (2) an election in which majorities in each Order concur.

Before the one balloting there should be: (1) proper nominations, (2) full information given the voters about the candidates, and (3) conferences among the voters about the candidates.

Then on the one balloting there should be used ballots on which voters mark with numbers the order of their choices for candidates. Such a ballot is the real Australian ballot—the kind that is now used in Australia and has been used there for several decades.

At least three books* explain how, with such a ballot, a single electorate may on one balloting elect by majority.

In brief: The ballots are first sorted and counted according to first choices. A candidate with a majority of first choices is elected. If there is no majority of first choices, the candidate having the fewest ballots is excluded and each of his ballots is transferred to another candidate according to the next available choice shown on the ballot. This process is continued until a candidate has a majority.

TWO ORDERS, TWO COLORS

In a diocesan election there are two electorates, the two Orders. The ballots in each Order should be of a distinctive color and should first be counted as if each Order were the only electorate. If the two Orders each give the same candidate a majority, that candidate would be elected.

If the X Order gives candidate A a majority and the Y Order gives candidate B a majority, then in each Order the ballots should be counted as if A and B were the only candidates, choices for all other candidates being disregarded; and the percentages that on such count A received in the X Order and B received in the Y Order should be determined. If A's percentage of the total vote in the X Order is smaller than B's percentage of the total vote in the Y Order, then the X Order, in which A had a majority, should present another candidate for concurrence.

Another candidate for concurrence may be chosen by the X Order by recounting all the original ballots of that Order in the

**Group Leadership*, by Robert D. Leigh (pp. 185-89); *Parliamentary Procedure at a Glance*, by O. Garfield Jones (pp. xxxiv-xxxvii); *Democracy The Threshold of Freedom*, by Harold F. Gosnell (p. 302).

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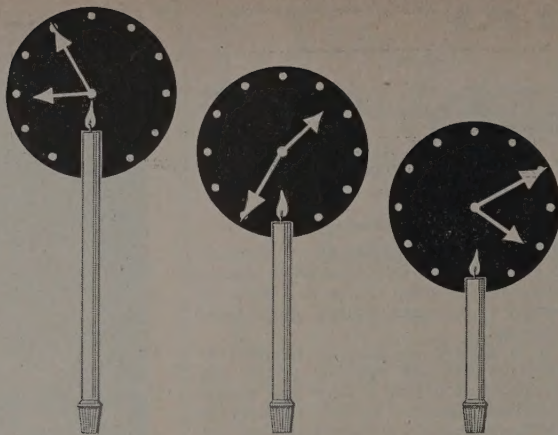
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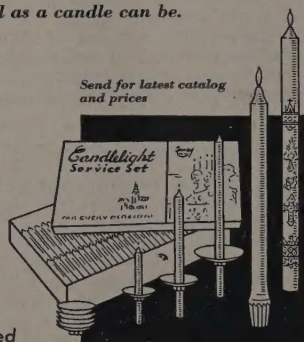


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LETTERS

same way as previously counted except that all choices shown for A, already having received a majority in the X Order, would be disregarded. On such recount all candidates previously excluded without getting a majority would again be candidates. If on such recount the X Order gives B a majority, then B would have received a majority in each Order and would be elected.

If on this recount the X Order gives a majority to candidate C, then it would be the turn of the Y Order to present another candidate for concurrence. This would be done by having in the Y Order a similar recount, in which choices for B, already having received a majority in the Y Order, would be disregarded. If the Y Order on this recount gives a majority to either A or C, then the one receiving such majority would be elected.

The two Orders would in this way alternately choose by majority until the same candidate has a majority in each Order.

TIES

Further details on elections by majority with only one balloting by using ballots with numbered choices are set forth in the books mentioned, in the Commonwealth



[of Australia] Electoral Act, Sec. 135 (5), (6), and (7), as in effect before 1945 and Sec. 136, and in State statutes, such as Massachusetts General Laws, Chapter 54A, particularly sections 13 and 14. In this Chapter 54A, Sec. 9, (k), are provisions for deciding any ties.

The modern Australian ballot may be used when more than one candidate is to be elected by majority. After one candidate is elected, other candidates may be elected by successive recounts of the same ballots, choices for any candidate or candidates already elected being disregarded.

The modern Australian method of voting is so simple and efficient that it is hoped that Church leaders will favor it for diocesan elections in which majorities of the two Orders must concur.

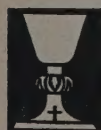
GEORGE C. SCOTT

Medford 55, Mass.

Ecumenicity

PAUL B. ANDERSON's article [L.C., December 28th] is appreciated. I want to take this occasion to compliment him and the entire management of THE LIVING CHURCH for the excellent and sympathetic coverage you give to news and views about Eastern Orthodoxy. In a very practical way you are promoting ecumenicity and a better understanding between the Orthodox Church and the Episcopal Church. We both realize how desperately such understanding is needed in our time. God grant that you may continue to labor in the future as effectively as you have done in the past.

(Rev.) FRANCIS M. DONAHUE,
St. Andrew's Orthodox Parish,
East Lansing, Mich.



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Departments

BOOKS	14	EDUCATIONAL	20
CHANGES	22	INTERNATIONAL	9
DEATHS	21	LETTERS	3
DIOCESAN	16	TALKS	2
LITERATURE	15	U. S. A.	6

Things to Come

FEBRUARY 1953						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

MARCH 1953						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

February

Septuagesima Sunday.
The Purification.
Consecration of the Rev. L. C. Ogilby as
suffragan of the Philippines.
Girls' Friendly Society meeting, Seabury
House, Greenwich, Conn., to 4th.
California convention.
Michigan convention.
Woman's Auxiliary executive board annual
meeting, Seabury House, to 8th.
Panama Canal Zone convention.
Sexagesima Sunday.
Southwestern Brazil convocation.
Honolulu convocation.
Puerto Rico convocation, to 11th.
National Council annual meeting, Seabury
House, to 12th.
First annual convention, new diocese of New
Mexico and Southwest Texas.
Arizona convocation, to 14th.
Central Brazil convocation.
Quinquagesima Sunday.
Ash Wednesday.
World Day of Prayer.
1st Sunday in Lent.
Brotherhood Week, to 28th.
Washington's birthday.
St. Matthias Day.
Ember Day.
Ember Day.
Ember Day.

March

2d Sunday in Lent.
3d Sunday in Lent.
4th Sunday in Lent.
5th (Passion) Sunday in Lent.

THE LIVING CHURCH news is gathered by a staff of
over 120 correspondents, one in every diocese and
missionary district of the Episcopal Church and
several in foreign lands. THE LIVING CHURCH is a
subscriber to Religious News Service and Ecumeni-
cal Press Service and is served by leading national
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SORTS AND CONDITIONS

YOUR COLUMNIST moved into a
house on a river bank last fall and,
between General Convention and the
first freeze, had the pleasure of catch-
ing a northern pike in his backyard.
He may have the pleasure of catching
the same pike again next spring,
since it was only 16 inches long —
two inches short.

WHAT got me thinking about north-
ern pike at this late date was some-
thing else — the problem fish hatch-
eries have with these cannibalistic
citizens. It is not uncommon in the
rearing ponds to see a whole string of
infant northern pike, each trying to
swallow the one ahead. A similar zest
for growth characterizes the outlook
of the Christian layman. Delicate
questions of the propriety of prose-
lytizing and communicant-stealing do
not have much weight with the active
vestryman or growth committee chair-
man, who figures that competition is
good for business and ought to be
good for the Church too.

AND IT IS — within limits, both in
the Church and in business, not to
mention the fish hatchery world. But
competition also has its dangers, and
here the question what is good for the
Church, for business, and for the
northern pike depends upon the job
that each exists to do.

OUR PARISH, located in a pleasant
suburb, is a growth-minded parish. At
the annual meeting the other day, it
was pointed out that our two new
wardens (Joseph Carson, Church Lit-
erature Foundation treasurer, and
Robert Hall) were both converts to the
Episcopal Church from Protestant de-
nominations, and that there were lots
more where they came from. If all the
former Roman Catholics, Methodists,
Presbyterians, Lutherans, Congrega-
tionalists, Baptists, etc., at the meet-
ing had been asked to stand up, they
probably would have outnumbered the
people brought up as Episcopalians
by two to one.

THE BIGGEST PROBLEM of Chris-
tian competition is the problem of
selective evangelism. A vestryman is
tempted to think of a potential new
member as a resource for balancing
the budget. Under such conditions, it
is natural to show much more interest
in bringing in the people with larger
incomes than in bringing in those
whose incomes are not large. Guilds
and Woman's Auxiliary groups quite
innocently encourage the trend be-
cause in social gatherings people are
more comfortable if they all belong
to the same general social stratum.

BUT a stratified Church is a denial
of the basic idea of Christianity, and
in particular a denial of the belief
of the Episcopal Church that it has the
whole Christian Faith and life for all
men. And a Church interested in the
few rather than the many carries the
seeds of its own decay, as downtown
parishes in the cities are belatedly dis-
covering, for eventually the few be-
come too few to survive.

AND THIS brings us to another prob-
lem of the suburban parish and its
evangelistic efforts. Many of the

members of the Episcopal Church
who live in the suburbs belong to city
parishes. They ought to be encouraged
to stick with their downtown affilia-
tion rather than to change it, for in
doing so they are supporting not only
with money but with their personal
concern one of the Church's most im-
portant missionary fields.

IN CENTRAL AMERICAN jungles
lie the ruins of impressive cities built
by a long-ago civilization. What
caused those cities to be abandoned
was long a mystery, but anthropol-
ogists believe they now know the
cause. The cities were fed from near-
by farmlands cleared by felling the tall
jungle trees. Within a few years the
farmlands were swallowed up by a
tangle of uncleared jungle growth,
and the fields had to be moved to
newly cleared areas where the growth
of the tangle had been prevented by
the shade of the great trees. This
process went on until the distance
from farms to city was so great that
the city had to be abandoned.

MOST American cities face a similar
problem in human relationships. The
kind of people who have been mem-
bers of the Episcopal Church in the
past are moving out into the suburbs.
The cities are not emptying, but the
churches are because they do not know
how to serve the new people who
are moving in. "The neighborhood
changed, so the Church moved away"
is an all-too-familiar story.

THE LAYMAN who travels 10 miles
to church, passing three or four other
Episcopal churches on the way, can be
just as much a missionary as the
priest or teacher who goes to Japan
or Liberia. It would be a poor kind
of evangelism to try to get him to
change his membership to the subur-
ban parish. But when he gets to his
downtown station of Church service,
he should remember that he is there
to help bring the Church to the un-
churched masses that live nearby, and
to make them feel welcome when they
come to Church.

COMMUNISM in Europe is a disease
of the urban jungles, the cities in
which the Church forgot its mission
to bring the grace of God to the dis-
possessed and to fight their battles.
The Christian bulwark against Com-
munism is not just to build strong
Church life in the suburbs but to build
it, at whatever cost, in the heart of
the cities.

IN PARTICULAR, such problems as
publicly financed housing, organized
labor, social welfare programs, and
other things which look Socialistic
from the suburban standpoint, some-
times have a different look from the
standpoint of those who are brought
face to face with human need. The
lay "ambassador from the suburbs"
who belongs to a downtown parish
may, if he gets to know the neighbor-
hood around his church, turn out to
be an ambassador to the suburbs as
well. And whole Christianity, Catho-
lic Christianity, will be enriched by
the growth of mutual understanding
and help between all sorts and con-
ditions of men.

Peter Day.

NEWS FRONTS

Bishop Pardue in Tokyo

Bishop Pardue reports that he arrived safely in Tokyo on January 16th after an "extremely rough" trip [see column 3]. He planned to leave for Korea the next day.

Elections and Consecrations

A number of dioceses are preparing to elect or consecrate new bishops.

Elections:

Alabama, at its recent convention, set machinery in motion for election of a new suffragan in the event that Bishop Claiborne, now suffragan of Alabama, accepts his election, of January 13th, as bishop of Atlanta.

Upper South Carolina plans to elect a bishop on the last day of its diocesan convention, which will be held May 11th to 13th, at Trinity Church, S. C.

The standing committee, at recent meeting, decided that the election would be held then, rather than at a special convention.

Bishop Gravatt, the diocesan, will be 72, the canonical age for retirement, next October.

The *Piedmont Churchman*, periodical of the diocese, which announced the election dates, said that although Bishop Gravatt had been in bed for several weeks with a leg infection, he carried on as much of his work as possible. He returned to his office early in December.

Western Michigan elects a coadjutor on January 27th — after this issue is off the press. Results will appear in next week's issue.

Also on January 27th, Newark has tentative plans to elect a coadjutor.

Consecrations:

The Rev. William H. Brady will be consecrated bishop coadjutor of Fond du Lac on February 24th.

The Very Rev. Frederick J. Warnecke will be consecrated bishop coadjutor of Bethlehem on February 5th.

The Rev. Dr. John Seville Higgins, D.D., will be consecrated coadjutor of Rhode Island on February 4th.

On February 2d the Rev. Lyman C. Ogilby will be consecrated suffragan of the Philippines.



BISHOP PARDUE
Mae Wests and prayers.

Dean Declines Resignation Request

A "bombshell," according to Portland, Me., newspapers, was thrown into the parish meeting of the Cathedral Church of St. Luke, January 20th, when Bishop Loring of Maine announced that he had asked the Very Rev. W. Dudley F. Hughes, dean, for his resignation and that the dean had declined.

"I have declared the office of Dean vacant and so notified the vestry and asked their approval," the bishop added. "They have not given such approval at this time."

The bishop's reason for the action, which requires the concurrence of either the vestry or the cathedral chapter was not made public. A vestryman told the *Portland Press Herald* that the dean's personal and administrative conduct were not involved, and that the bishop had filed no charges. He revealed that the vestry had refused to concur in the dismissal at a meeting in January.

Negro Communicant Increase Lags

The increase in Negro communicant strength is lagging far behind the increase in white communicant strength in spite of the steady increase in Negro population. This was shown in figures included in a report presented to the Church's Bi-Racial Committee on Negro

Work in the Episcopal Church at its semi-annual meeting at Seabury House, Greenwich, Conn., by the Rev. Tolla L. Caution [L.C., January 25th]. He said:

"A primary need at present is publicity propaganda which can be based upon the friendly attitude of our Church as concerned Christians in welcoming all people to its membership. This material must be beamed at the whites in a manner to let them know what the Christian attitude of the Church should be in the matter of race relations and all inclusiveness, and to the Negroes to let them know they are wanted and accepted as Christian brothers."

The Committee recommended that such publicity, based on the doctrine and canons of the Church, be encouraged.

Because of the shortage of Negro clergy the group voted to appoint a committee to study ways and means of getting larger numbers of qualified Negroes into the ministry of the Church.

In a report on recent developments in the all-inclusive congregation of Grace Church, Detroit, the committee was pleased to learn that a Negro curate, the Rev. Henri A. Stines, has been called to assist the white rector, the Rev. E. B. Mowers.

EPISCOPATE

The Plane May Get Through

Planning to arrive in Korea on January 17th, Bishop Pardue, writing in the first bulletin of his trip, was not planning on getting there in a luxury air-liner. The bishop writes that he arrived at Travis Air Force Base in California on January 12th after almost leaving without his passport from the East and having to hunt frantically in San Francisco for his largest piece of luggage which had been misplaced by the air line. He was to leave on one of the first planes out.

"The weather couldn't be more turbulent and the headwinds for planes going to the Far East are the worst that anyone can remember for many years. The air field is littered with huge planes which came in from the Orient and cannot get back — all Army of course.

"I am going on one of the first planes out and, since it is a DC-4 and has no

TUNING IN: ¶Septuagesima ("70th day"), theoretically 70th day before Easter, actually 64th (counting both extremes), introduces Pre-Lenten Season, which includes the next two Sundays—Sexagesima (approximately 60th day before Easter)

and Quinquagesima (approximately 50th). These are major Sundays: they are kept every year, and any other feast falling on one of them is transferred. For this reason Conversion of St. Paul and Purification can seldom fall on Sunday.



BLESSING OF THE WATERS
Anglican and Orthodox priests with crucifers, acolytes, choirs, and congregation.

pression cabin, I am told that it will probably be an extremely rough 48-hour with a two-hour stopover in Honolulu an hour at Guam. They casually tell that they hope the plane can get through, there will be enough gas to turn back. Furthermore, they are briefing us on the ring of Mae Wests and showing us life rafts so that we'll be perfectly py about the whole thing!

... I must admit I am glad that I have so many friends praying for me—point being that the plane cannot fly in rough weather.

... We will be on our way slightly after midnight on Wednesday morning, January 14th. ... We will fortunately be provided with reclining chairs."

Bishop Pardue said that on the flight to San Francisco he sat next to a young force sergeant. "He was a boy of that fundamentalist religious faith," says the bishop, "and I equipped myself with a number of ideas which will be useful in Korea."

Bishop Pardue's first mission was to Korea on January 18th. He will conduct a series of three-day missions among airmen and will hold personal conferences with the men, visit hospitals, and probably call on some remote radar bases.

NATIONAL COUNCIL

William Wright Accepts

The Rev. William Godsell Wright has accepted appointment as director of the National Council's Home Department. Included in the department are the divisions of Domestic Missions, College Work, Armed Forces, and Town and Country. Mr. Wright succeeds the Rev. George A. Wieland, who has been director since 1942.

SINGING IN: "All things come of thee, O Lord, and of thine have we given thee"—which is commonly sung in Episcopal churches as the alms are presented at the altar—is from King David's prayer at the end of his reign (1 Chronicles 29:14).

CANVASS

Materials Ready Early

All of the Every Member Canvass materials will be available earlier than ever before in the history of National Council, a release from the Council reports. A complete description of materials is in the 1953-1955 *Parish Helps* (which will be available about March 1st), and the materials themselves will be ready for shipment about June 1st. Theme of this year's Canvass is "Of Thine Own Have We Given Thee," which, notes the National Council release, is a natural follow-up of the 1952 theme, "All That I Am Belongs to God."

ECF

Robert Jordan Appointed to Staff

Robert D. Jordan has been appointed to the staff of the Episcopal Church Foundation. He will immediately assume the duties of James Powell-Tuck, whose resignation as executive vice president became effective January 1st. William B. Given, president of the Foundation, said,

"Mr. Jordan will of course continue in his position as director of the Department of Promotion of the National Council. In the conduct of his normal responsibilities for the Promotion Department, it is necessary for him to spend much of his time in the field, and both the National Council and the Foundation board feel that he can act in a supervisory capacity for the Foundation without neglecting any of his responsibilities with the Church's National Council."

INTERCHURCH

Episcopal and Orthodox

For years a Greek Orthodox congregation in Charleston, S. C., has joined the congregation of the Episcopal Church of the Holy Communion for an Epiphany Feast of Lights service. The service has been held at the latter church. This year the Orthodox congregation's new Holy Trinity Church was completed, so the service was held there. Congregation, choir, and clergy of both parishes participated. The service was called the "Blessing of the Waters" according to the Greek rite. The Rev. William L. Hargrave is rector of the Church of the Holy Communion, and the Rev. Nicholas Trivelas is rector of Holy Trinity Church.

PUBLIC AFFAIRS

Prayer on Inauguration Day

Many churches and synagogues were open on inauguration day and many Americans of all Faiths, including President Eisenhower, stopped in at them to pray. The president-elect and his wife began their day by attending a special service at the National Presbyterian Church in Washington, D. C., which they have chosen as their place of worship.

The Brotherhood of St. Andrew's proposal that all churches remain open all day was taken up widely across the country by parishes and missions of the Episcopal Church and other Communions. In New York at famous Trinity Parish two bishops took part in a special service of intercession at noon. Bishop Donegan of New York

¶A short service of intercession at noon has for years been provided for working people by Trinity Church, New York City, on Broadway at the head of Wall St., in the heart of one of the leading business districts of the world.

gave the address, and Bishop Boynton, suffragan, offered prayers for the nation and the new president.

In Los Angeles Bishop Athenagoras asked the 100,000 Greek Orthodox Communicants in 11 western states to offer prayers for President Eisenhower, and Jewish congregations adopted special prayers for the day.

The President, himself, prefaced his inaugural address with a prayer which he composed in his hotel suite shortly before the ceremony.

Three clergymen took part in the inauguration. Presiding Bishop Sherrill pronounced the benediction. Roman Catholic Archbishop O'Boyle gave the invocation and Rabbi Abbal Hillel Silver gave a prayer just before the President took his oath.

Bells Heard Across Nation

The church bells which were heard on most networks across the nation shortly after the conclusion of President Eisenhower's inaugural address were those of the Church of the Epiphany, in downtown Washington [see cover].

There are 15 bells in all in the tower of the church—one more than the normal complement, so that the Star Spangled Banner may be played on them. The largest bell, which is nearly six feet in height, is not shown on the cover.

The Rev. Leland Stark is rector of the church, and Adolf Torovsky is organist and choirmaster.

Armed Forces Center Open

The diocesan armed forces center of the diocese of Washington is located in Epiphany church. It was kept open on inauguration day for armed forces personnel who crowded the large parish hall to capacity. Recreational activities for the day included television, juke box, and cards.

Priesthood of the Laity¹

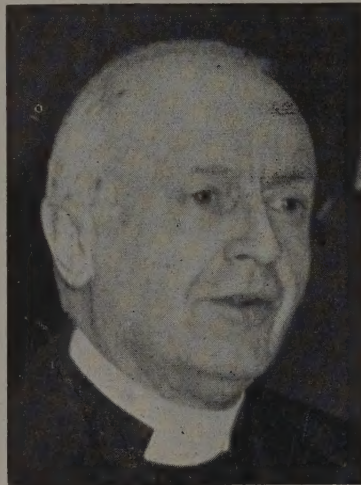
By FREDERICK H. SONTAG

An example of laymen practicing their religion in their daily business was given by President Eisenhower during his first cabinet meetings held before the inauguration¹ in New York's Hotel Commodore. The president-elect turned to Secretary of Agriculture Ezra T. Benson after all had entered the room, and asked him to lead the entire group in prayer. The same procedure was followed at the cabinet meetings during the next days.

A member of the Episcopal Church attending the meetings commented afterwards that "this was the priesthood of

the laity in action—layman really remembering their Lord and His work as they prepared twice each day for long business sessions."

In explaining to his guests why he had asked Mr. Benson to lead the group in prayer, President Eisenhower pointed



BISHOP SHERRILL
Grain, beans, and sugar.

out that the pre-inaugural business sessions were unprecedented.

Mr. Benson is an official of the Church of Latter Day Saints. His prayer expressed a layman's concern for the problems facing this nation.

32 Churchmen in House

In the new House of Representatives there are 32 members of the Episcopal Church. This gives the Episcopal Church fifth place in the list of Church affiliations of Congressmen compiled by the Washington office of the National Council of Churches. Methodists lead with 73. Roman Catholics are second with 61; and then Baptists, 44; and Presbyterians, 41. After the Episcopal Church comes the Congregational Christian with 16.

McCarran Act Repeal Urged

Bishop Dagwell of Oregon is among the 89 religious leaders, educators, and other professional women, who wrote to members of the 83d Congress urging them to repeal the McCarran Act, according to the *New York Times*. The signers, initiators and supporters of the National Committee to Repeal the McCarran Act, said that enforcement of the McCarran Act had caused serious infringement of the Bill of Rights and added materially "to the atmosphere of repression and hysteria."

LENT

62 Years of Services

St. Stephen's Church and the Brotherhood of St. Andrew have had a long association in Philadelphia in the conduct of the Lenten noon-day services. Continuous services have been held in St. Stephen's since 1891 and distinguished preachers have been secured again for the 1953 season.

WORLD RELIEF

CROP in Colorado

One of the last functions presided over by Presiding Bishop Sherrill before he retired as president of the National Council of the Churches was the dedication of four carloads of food for the Christian Rural Overseas Program (CROP).

The dedication, taking place in Denver during the NCC's General Assembly, was symbolic of hundreds of carloads of food contributed annually by rural Americans for and through their Church and service agencies for overseas relief work. Members of the Episcopal Church have participated in CROP since the agency was formed in 1947. Scene of the dedication was a railroad siding where the actual carloads of grain, beans, and sugar—gifts from Colorado farmers—were drawn up.

Receiving the shipping documents covering the food gifts, Bishop Sherrill said:

"These carloads of farm produce from Colorado which are about to move to the port for shipment to Asia and Europe are truly your thanksgiving. As you send them to the war-ravished, the famine-stricken, and the homeless refugees, you at one time express both your gratitude to God and the spirit of Christian brotherliness."

"During the first year of the NCC, its Department of Church World Service shipped to areas of need overseas more than 3,800,000 pounds of clothing and over five and a half million pounds of food. All of this food was contributed through CROP."

URBAN WORK

Fellowship Aim

The aim of the year-old Episcopal Urban Fellowship to help organize and plan the urban mission of the Church is being accomplished. The Fellowship reports that memberships have been pouring in and 10,000 members are expected "in a couple of years."

The Rev. G. Paul Musselman is president of the Fellowship which works through existing channels in dioceses, the

TUNING IN: ¹Laity is from word used in Greek Bible for "people," when it is the "people of God" who are being talked about. ²In ancient Rome, officials who studied natural phenomena (especially flight of birds) and made predictions based on them

were called "augurs," and their science "augury," whence in-augur-ation—a word which still has religious overtones in this 2600th year of the founding of Rome (753 B.C.), when we try to set a president on his course under favorable "augury."

onal Church, and the National Council of Churches. For instance, Fr. Musselman points out that the relation between EUF and the Pittsburgh diocesan Society for Promotion of Industrial Missions is a good one. Bishop Pardue, who started SPIM, is president of the (created by the 1952 General Convention) Joint Commission to Survey Problems of Missionary Work in Industrial Areas. Fr. Musselman is secretary of the Commission.

The Urban Mission Priests of the Church is a group with similar inter- "which got started in New York grapple with problems specifics there." Perhaps others will start in various parts of the country," Fr. Musselman says.

Another part of the increasing consciousness of urban ministry is the pastoral college to train urban ministry which will be conducted under the expanding program of Trinity Church, New York City.

A conference of urban churches will be held in Jacksonville, Fla., early in February.

SOCIAL RELATIONS

Planned Parenthood Group Barred

Fourteen non-Roman clergymen and two Jewish rabbis have joined in calling on the Welfare and Health Council of New York City to reconsider its exclusion of the Planned Parenthood Committee of Mothers Health Centers from membership in the Council.

The plea was made in a resolution addressed to 325 of the more than 370 organizations represented in the Council. All of the 16 clergymen who signed the resolution are members of the clergyman's advisory committee of the parenthood group. The Very Rev. James A. Burke of the Cathedral of St. John the Divine is chairman of the committee.

The resolution charged that the parenthood committee had been denied affiliation with the Welfare and Health Council "solely on the basis of threats from Roman Catholic agencies to withdraw from the Council." [RNS]

ARMED FORCES

Sermon Contest

Non-Roman chaplains in the armed forces and Veterans Administration hospitals have been invited to participate in a sermon writing contest. The contest, offering \$300 in prizes, is sponsored by the Interchurch General Commission on Chaplains. [RNS]

WINING IN: Province of West Africa was founded April 15, 1951, and (according to 1953 Official Yearbook of Church of England) is made up of dioceses of Accra, Gambia and the Rio de Ngas, Lagos, Ibadan, Ondo-Benin, Northern Provinces of

WORLD COUNCIL

New Members

Three more Churches were accepted as members of the World Council of Churches by the Council's Central Committee at its recent meeting in Lucknow, India. This brings the total number of member Churches to 155.

The new members are the Church of the new Anglican Province of West Africa,¹ the Presbyterian Church of the Gold Coast, Africa; and the Russian Orthodox Greek Catholic Church of North America, with headquarters in New York.

The latter comprises some 400,000 Russian Orthodox members in the U.S.A., Alaska, the Aleutians, South America, and Japan. The Church is an autonomous body administered by Metropolitan Leonty of New York.

A fourth application for membership



INDIANS*

A shepherd of souls was necessary.

had been filed on behalf of the Southern Province of the Moravian Church in the U.S.A. by the Church's Northern Province, which already is a member of the World Council. The Central Committee asked the Southern Province to apply directly on its own behalf.

[RNS]

Words from Nehru

Prime Minister Jawaharlal Nehru, of India, who was a guest of the Central Committee at its Lucknow meeting, told the delegates that no country is strong enough to change the world according to its own liking.

Concerning the rise of Communist China, Prime Minister Nehru declared it is immaterial whether you like Communist China or not, the emergence

*Grinding rice for food.

shook the balance of power in Asia and the Far East. He noted that China and India have even greater populations than the United States and Russia. In the course of 10 or 20 years, he pointed out, these backward countries will develop, and affect the balance of power.

The situation in Africa, he said, is an alarming one from the long distance point of view. In the world of today it is quite impossible for any country to carry on on the basis of racial inequality.

On the question of religious freedom in India, he said India based its constitution on the secular basis, which does not mean an anti-religious basis, but rather that all the religions have complete freedom. [EPS]

INDIA

Bishop for Continuing Anglicans

By the Rev. E. SAMBAYYA

The continuing Anglicans of Nandyal in the area of the Church of South India have at last been provided with episcopal ministrations. The present commissary to the metropolitan, William Arthur Partridge, was consecrated bishop by the metropolitan assisted by a number of the bishops of the province in St. Thomas' Cathedral Bombay on the 4th of January.

The four Anglican dioceses in South India have been merged in the newly formed Church of South India with the inauguration of Church union in that part of the country. It was expected that all the Anglicans in South India would automatically become the members of the new Church. But quite unexpectedly some 40,000 Anglicans in the Nandyal area declared their intention (at the time of the inauguration of Church union on September 27th, 1947) not to join the new Church but to continue as Anglicans. After much thought and consultation this was allowed. Thus in the context of the Church of South India the Anglicans of Nandyal are known as "the continuing Anglicans in the area of the Church of South India."

Since December, 1947, these folk have come under the jurisdiction of the metropolitan of India. The commissary is the representative of the metropolitan commissioned to exercise pastoral care over the continuing Anglicans on his behalf. By elevating the commissary to the episcopate the metropolitan is relieved of a number of routine duties in that district.

The bishops arrived in Bombay for Bishop Partridge's consecration on their

Nigeria, The Niger, The Niger Delta, and Sierra Leone. (Commissary, in Church of England, is (1) one holding jurisdiction as bishop's representative in remote part of his diocese, (2) representative in England (or elsewhere) of a colonial diocese.

way to Poona for attending the sessions of the Episcopal Synod and the General Council from the 7th to the 16th of January.

St. Thomas' Cathedral, Bombay, which was opened for public worship in 1718 is probably the earliest Cathedral to be built in India. It is the fruit of the untiring efforts of Richard Cobbe, one of the chaplains of the East India Company.

The General Council, which met in Delhi in 1950, passed this resolution on Nandyal:

"The Council is convinced that the presence of a bishop as father-in-God and shepherd of souls, living in the midst of the people, is absolutely necessary . . . To that end the General Council has decided, for these purely pastoral reasons, to request the metropolitan to appoint a metropolitan's commissary in episcopal orders."

Keeping the objective before him the metropolitan, since then, has been making various preparations preliminary to consecrating a bishop for Nandyal. Fr. Partridge has been the commissary at Nandyal for two years now. Formerly he was a missionary of the Society for the Propagation of the Gospel, and one of the chaplains of the R.A.F. during the war. He is an educator and musician.

Bishop Partridge will be one of the four assistant bishops of the bishop of Calcutta, holding a special commission from the diocesan to work in Nandyal. His special task will be to bring up the faithful under his care in the Catholic way of life to which they have always made a claim. He has already done much useful work in reviving some of the committees and commissions responsible for the various activities of Church's life in that area. His work is beset with many administrative problems of a painful character.

ENGLAND

A Secularist Religion for Moderns

A lampoon on "the alleged faith of the alleged man in the street" printed in the *Church Times*, has been given considerable publicity in London.

Described as "a secularist religion for moderns" it sets forth a creed and ten commandments considered to be the "logical inferences of the man in the street's unreasoned aphorisms." They are:

Creed of Euthanasia

(Sometimes Called the Athenaeum[†] Creed)

I believe in Man, Maker of Himself and inventor of all Science.

And in myself, Captain of my soul, and that I should not suffer anything unpleasant or painful.

And I believe in the Spirit of Progress which spake by Shaw and the Fabians, and in a modern administrative ethical and social organization, in the Isolation of



FR. GODFREY
Now recuperating from surgery.

Saints, the treatment of complexes, joy through health, the destruction of the body by cremation, and that then I have had it.

Pious Opinions

(Not De Fide[†])

- (1) It doesn't really matter what I believe.
- (2) Possibly there is something somewhere, which sometimes may be worshipped in the open air.
- (3) Daddy's gone to be an angel.
- (4) It will all come right in the end.
- (5) There's no place like hell.

The Ten Commandments

The World Soul spake these words and said:

- (1) Thou art supreme and thou shalt worship nothing else.
- (2) Thou shalt make to thyself mascots, badges, charms, china dogs, woolly animals, and old school ties. Thou shalt always carry one of these lest bad luck come upon thee.
- (3) Thou shalt not be rude about scientists, for they will not hold him guiltless that makes fun of their dogmatic pronouncements.
- (4) Remember that thou keep not too strictly to the hours of work. Five days shalt thou labor, and not do too much of what thou hast to do. On the sixth

The Living Church Development Program

Previously acknowledged	\$877.00
Billy Nalle	10.00
Rev. F. S. Eastman	5.00
	\$892.00

day thou mayest do overtime at double rates, for this is the law of the trade union. The seventh day thou shalt stay in bed and read the lurid Sunday news.

(5) Honor the Nursery School and/or Borstal,[†] that thou mayest enjoy the educational curricula which Whitehall[†] provides for thee.

(6) Thou shalt be kind to animals (especially those poor and dumb), and leave thy money to a cat's home.

(7) Thou shalt honorably release thy partner whenever thou committest adultery.

(8) Thou shalt get rich quick without being found out.

(9) Thou shalt not bear any witness for or against anything ever.

(10) Thou shalt covet thy neighbor's house (if it is bigger or smaller). Thou shalt covet thy neighbor's wife (if she is prettier), his washing-machine, his vacuum cleaner, his car and his corgi,* his television, and everything that is his.

[RNS]

OKINAWA

Fr. Godfrey in Honolulu

The Rev. Norman B. Godfrey, one of the two priests who opened the Church's new missionary work on Okinawa, is in Honolulu recuperating from surgery. The Rev. William C. Heffner, who went with him to Okinawa, reports that Fr. Godfrey left the hospital on December 24th and held Christmas services on Okinawa before leaving for Hawaii.

*Welsh "working dog."

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

For Korea

Previously acknowledged	\$ 407.00
Rev. J. S. Kromer	10.00
Retired	5.00
	\$ 422.00

St. Francis Boys' Homes, Salina, Kans.

Grace F. Trnka	\$ 5.00
Mrs. Charles Panek	5.00
	\$ 10.00

Southern Cross, Melanesia

Previously acknowledged	\$ 9.00
Rev. Oliver Shaw Newell	10.00
	\$ 19.00

Bishop's House Iona Fund

Previously acknowledged	\$ 790.44
Grace F. Trnka	15.00
Anonymous	10.00
Georgia M. Wilkins	10.00
Anonymous	1.00
	\$ 826.44

TUNING IN: ¶*Athenaeum*: a famous literary club in London. ¶*De fide* ("of the faith") is theological shorthand for beliefs held necessary to salvation, as distinguished from "pious opinions," which are optional. ¶*Borstal* system (named after

an English village): a type of treatment of juvenile delinquency. ¶*Whitehall* is the name of a London thoroughfare bordered by government offices. It thus comes to be used as a synonym for the government itself.



The Miracle of Evangelism*

By the Rev. Charles H. Long, Jr.

Assistant Secretary, Overseas Department, National Council of the Episcopal Church

MANY American executives have a motto which goes something like this: "If you cannot see your man in person, telephone him; if you cannot speak to him on the telephone, telegraph; only as a last resort write him a letter."

It is a recognized fact that really important matters can be communicated only through personal encounter. When we are forced to use impersonal means, that we are able to say is limited, superficial, and easily misunderstood. You have been patient through a number of speeches, and you may begin to feel somewhat like a "captive audience," yet I trust you will agree that what has been communicated to us today of the reality and vitality of the Church which is in all the world, could have been communicated in no other way. If the National Council of Churches has done anything else, it has helped to overcome our long dependence on that last resort, the printed word. It has enabled us to meet in person fellow Christians of other churches and lands.

The things that matter can only be communicated in person. And so these messengers have come [to Denver], not as experts or as entertaining exhibits from foreign countries, but as living witnesses of the worldwide Church, whose mission we do not bear alone, but share with them.

They come before a council of church administrators also as a reminder that missions will always mean missionaries, not only the money, budgets, institution, and tools that often seem to be our whole concern. No soul was ever added to the Kingdom of God by committee action. God was able to reveal Himself to us only by becoming man. And only through men and women can His love be communicated to our world today. And who are called to such a mission? In all humility we must admit that we are the ones.

MISSIONARY THROUGHOUT

This is the miracle of evangelism, and we take it too much for granted. It is the miracle of making the deaf hear and the dumb to speak. For the story of this mission of the Church is the story of men deaf to everything but their own desires, suddenly being made able to hear the terrible and then the comfortable word of God. It is the story of the

dumb being made able to speak; of the most unlikely, untalented, ordinary men being made able to speak for God. For wherever the dumb are made able to speak in such a way that the deaf may hear, there is the mission of the Church.

If this is true, then missions are not what the Church does or where it goes but what it is, whenever it is the faithful and obedient instrument of God. Missions are not a program to be promoted as a kind of commodity for some Church members to buy, a sort of big business attempting to establish new outlets around the world and to recruit new customers. It is no longer enough to think of missions in these ways—as simply the expansion of the Church. The Church is missionary wherever it is—not only at its points of expansion—or else it is not the Church at all. The Church is itself a mission; it is a redemptive and witnessing community in every unit of its life—whether as a communion of millions or as a congregation of three. Or else it is not the Church at all. When the Church considers its mission to the world, it is not so much to ask what the Church should do outside of itself, but to discover what the Church should become within itself, to ask how the Christ we know within the Church may be more clearly revealed to those outside its fellowship.

Certainly it would be easier for the various departments of the National Council of Churches each to stick to its own knitting. Certainly the Division of Home Missions has problems enough without worrying about Christian witness in Japan. And the Division of Foreign Missions has sufficient international crises on the agenda to permit the needs of American sharecroppers, for example, to disturb the conscience of someone else. Yet the Church in this way could not as a whole Church discover its whole mission. We all yearn for the larger vision which may lift the subject of missions beyond the level of promotional programs, the pleading of special causes, and the competition of pet charities. For we know that Christ is Lord of all the earth and His Body the Church is one in its mission.

We know we need to learn through one another what God is doing in the world, even in distant places, before we can be sure what He wants us to do here. If a man has only one child he

can afford to lavish every luxury on that child. But if his family is large there may be more needs than he can meet and he must decide what are the important things. How large is the Church for which you feel some responsibility? How comprehensive is your concern? The fact that you are [in Denver] shows that it reaches beyond your local congregation and beyond your Communion. If the Division of Foreign Missions becomes a real part of the life of the whole council, the Church for you may mean a family which includes the whole world and the demands of that family may change what we are and do among ourselves.

THREE CONVICTIONS

As one of the younger delegates to the Willingen conference last summer, I came away with three clear convictions. The first I have already shared with you: that we can no longer relegate missions to the mission field. For every congregation is a society of missionaries and every mission is the renewal of the Church. By the very fact that we are in the Church, that is in Christ, we are called to be with Him in all the world, as intimately related to those on the other side of the globe as we are to those on the other side of the tracks or on the other side of the aisle.

The second conviction drawn from our experience at Willingen relates more to what we have called in the past "Foreign Missions." I speak of the unique position of American Christianity in relation to the rest of the world. As we listened to reports of inflation, the devastation of war, revolution, persecution, and martyrdom, it became clear that in England, in Europe, in Asia, the Middle East—everywhere except in America—the Church is fighting for its very survival. It was an honest appraisal of history and of contemporary facts that led the conference to declare that the normal state of the Church is suffering. And if suffering happens not to be our lot, for what purpose has God preserved us in abnormal peace, freedom, and prosperity? Have we not a unique and unprecedented responsibility to help bear up those distant Christian minorities on

(Continued on page 19)

*From an address to the General Assembly, National Council of Churches, biennial meeting [L.C., December 28, 1952].



What Can *Pre-Lent* Mean?

By Dorothy Roby Schneider

SEPTUA-, SEXA-, QUINQUA- gesima
Doesn't mean three or one or two,
After a star,¹ before a lily,²
I know what it means, but I won't tell you.

A RIDDLE may seem a strange introduction to a season of the Church Year, but the words "Septua-, Sexa-, Quinqua- gesima" just seem to fit into a jingle. All children go through a stage of experimenting with sounds, saying new words over and over to themselves, making them into a chant. Older children bombard their parents with riddles, and it's a good idea once in a while to have a new one to come back with.

After hearing this one, my children can't resist singsonging it to each other, and now they are fast with the answer, "Seventy, sixty, fifty days before Easter."

Pre-Lent is a time not so much of activity as of contemplation—of transition from manifestation to mortification. It seems a long way to go in a short time, a shift to a vastly different idea, but the two themes merge into one in the Epistle for Quinquagesima, the glorious message St. Paul gives us in his discourse about love (I Corinthians 13). The direction of family life toward a welcoming of self-discipline is to be found in this and the other Epistles and Gospels of Pre-Lent.

Children deserve to participate in our Lord's trials and suffering, for are they

not part of Him in His entirety? Just as modern psychologists caution parents against overprotection of children as retarding growth toward social maturity, so, in Christian family living, if we want our children to be spiritually mature, we shall not shield them from the anguish of our Lord's passion. We help them to realize the privilege of uniting ourselves with Christ—through obedience as well as through pleasure, through sorrow as well as through joy.

THAT CANDY BAR

Our introduction to Lenten discipline, so admirably presented in the Epistle and Gospel of Septuagesima, is quite comprehensible to children and applicable to their experience. Physical cravings are forever getting children into trouble. The desire for candy before lunch makes them spend milk money at recess time, and thus betray a trust. It has even been so strong in one known instance as to cause the child to disobey by buying at a forbidden time, leading to a worse sin of lying about it afterwards. The child knows exactly what St. Paul is talking about when he says, "I keep under my body, and bring it into subjection . . .," when he thinks of it in terms of that candy bar.

Children can be overcome with remorse often not demonstrated to adults, and again we hear from the psychologists of the dangers of repressed guilt. What

joyous reassurance comes on the heels of St. Paul's admonitions as we read (for the Septuagesima Gospel) the parable of the laborers in the vineyard. In His abundant generosity God metes out justice in ways beyond our human sense of values.

In the Epistle for Sexagesima we hear how St. Paul has suffered for Christ's sake. We begin to understand that his greatest service to Christ is his self-giving, his humiliation, weaknesses and offenses. We are prone to assume that children do not suffer very much, that they forget disappointments easily. Perhaps we do not let them suffer. We rush at them with a substitute when they break a favorite toy. We lull them into apparent acceptance of disappointment with a special privilege or a gift. We turn their thoughts away from their disappointment so that we do not have to watch them give vent to their sufferings.

Children suffer cruel treatment at the hands of their contemporaries, they are teased and tormented. Older people humiliate them in front of their peers. They suffer terrible disappointments for no reason which they can understand. It is difficult for us to refrain from making their lives easier in material ways. We may soothe a child's pain by offering him a balm to salve his hurts, or we may simply expect him to "be a man" and bear it, but if we are trying to help him on his way toward meeting life as a mature adult we want to equip him with the means to do so.

Our seven-year-old received a sled for Christmas, but contrary to our usual weather we had no snow. Each day through the holidays he watched to see if the intermittent flurries would accumulate enough snow for his sled, but in vain. We promised that before school opened we would take him and his sled to a pond nearby so he could play on the ice. When the last possible day came,

Even children can be taught to unite their disappointments with the suffering of Christ

TUNING IN: ¶Pre-Lent is season covered by the three Sundays, Septuagesima, Sexagesima, and Quinquagesima, and the Monday and Tuesday before Ash Wednesday (see p. 6). ¶Star is of course that of Epiphany, for Pre-Lent always comes

after Epiphany; it does not always come before Purification of St. Mary (whose symbol is ¶lily), but does so often enough to justify the jingle! ¶Mortification is the discipline that Christians lovingly accept as a means of sharing in our Lord's suffering.

still no snow, we prepared to take as promised, and it was at the moment of departure, when he was all bundled up for sledding and aglow with anticipation, that a completely adult incident occurred which made it not only possible for him to go as planned, but made it necessary to take him on a trip to the city which did not concern him at all. He was crushed, the climax of his days ruined, our promises broken. His unhappiness was distressing to each, our disappointment for him as great as his own; but nothing could be done about it.

GIVE IT TO GOD

It was completely unreasonable and fair that he should be deprived of the thing he had looked forward to, which meant so much to him. He could understand that to do the thing he wanted was impossible, but he still felt that the circumstances were unjust, and no amount of explaining could make his disappointment less keen. On the way to the city he talked it over.

"I understand just how you feel, Beau. I would say that I would buy you something in the city to make you feel better, but I don't think it would be fair to you to do that."

"Why not?" he asked, through barely repressed sobs.

"We have disappointments all our lives, even worse ones when we grow up. When you are grown up no one will say to you, 'Here, take this check for \$100, then you won't feel so bad.'"

Beau laughed through his tears at this curious picture.

So the best thing I can do for you



to help you find out what you can do with your disappointment, since it wouldn't be fair for me to try to make you forget it."

"What can I do with it?"

"You can give it to God."

"I don't see how I can do that."

"You know how disappointed Christ was that most of the people did not love Him and love God. He surely was much

more deeply hurt than you are at not being able to go to the pond. Besides enduring all that grief, he bore terrible pain on the Cross, and He did it all for us. He gave all that suffering freely so that we could know how much God loves us. You know that you are a part of Christ, a part of His Body, His hands or His feet.

"When you feel hurt it's a part of Him that is being hurt; your unhappiness is a part of His unhappiness. You can put your suffering together with His as a gift to God. We really don't have very much suffering to give to God. This is an opportunity for you to learn to give up your desire to cry and be angry and make yourself and everyone else miserable. You can learn how to endure something which is hard for you and to endure it for the love of Christ."

Through experiences like this a child can see how to unite his suffering with the suffering of Christ, to make it a free gift in union with Christ's free gift of Redemption.

POSITIVE ACTS

It is in the Epistle of St. Paul for Quinquagesima, his definition of love as the greatest of all things, that we find the crux of the whole matter of acts of devotion. Our Lenten discipline includes not only acts of obedience, mortification and self-denial, but positive acts as well, the giving of self as well as death to self. In this passage we find the whole philosophy of Christian living. Love is the eternal essence of life, God is Love, and we love because He first loved us. Love of God is the motivation of all our selfless acts or else they are worthless.

We can give children only one infallible reason for being good—the love of God. God made us, He loves us, and He gives us all that we have. When the love of God becomes the motivating factor in our lives then mankind will be elevated, for He has promised us, "Seek ye first the Kingdom of heaven and all these things shall be added unto you."

"Eat your egg, dear. It will make you grow into a big boy."

"Be polite to Mrs. Stuffins, dear. Little boys must always be courteous to old ladies."

"I know you hate to write letters. I know it is hard for you, but when someone sends you a gift you must write a thank-you. It's just something which must be done."

"Don't ever let me hear you use such language again! Whatever will people think?"

None of it is a good enough reason.

"Do what is right, my beloved child, not because Mother wants you to, not because Daddy demands it of you, not

because other people will think ill of you if you do wrong, but do it for the love of God."

We learned a little prayer from some very dear friends which we use each day, as a part of our morning prayers or a grace before meals, which helps to keep this thought before us.

"Whether we eat or sleep, whether we work or play, may it be to the honor and glory of God."

The Purification¹ of the Blessed Virgin Mary on February 2d is a fixed Holy Day which fits logically into the events of the life of our Lord as reckoned from the date of Christmas. The picturesque story of the Presentation of Christ in the Temple, the meeting with Simeon and Anna, the Nunc Dimittis and the consequent association of the day with light, symbolized by Candlemas—all of it is appealing to children. But there are implications of deep spiritual significance for children in this Holy Day far greater than just the observance of an important liturgical event.

Our children conceived the idea of a special kind of cake for the Purification. It must be completely white inside and out, not even an egg yolk allowed, with one tall white candle in the middle symbolic of the "light to lighten the Gentiles." The candle is flanked by two doves modeled by the children out of fondant and eaten morsel by sweet morsel over a period of several days.

As we drive to Church that morning we talk of how it must have been that day so long ago when Mary and Joseph were on their way to Jerusalem, how much longer the trip must have been for them even though they were going only half the distance we go. We imagine how they must have traveled, with St. Joseph walking and leading the donkey, and how the Blessed Mother held her wonderful Baby so carefully and gently, how He must have been lulled to sleep by the swaying motion of the donkey. We wonder whether they took the doves with them in a crate tied to the back of the donkey. We, too, travel a rough country road, and we can almost hear the flapping of the birds' wings as they lose their balance when we go over a bump.

"We're not taking any doves with us," one of the children says, "because Christ sacrificed Himself for us."

At the end of the Pre-Lenten Season Churchpeople prepare to go with our Lord as He starts toward Jerusalem, the journey that will end in His Passion. They go with the knowledge that, though they may be as blind as Bartimaeus, if they go in faith, uniting themselves with Him in the love of God, He will open their eyes to His glory.

ENDING IN: ¶"The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin" (Prayer Book, p. 231), commemorates two events that took place on the same occasion: redemption of firstborn (by pay-

ment to a priest, based on idea that firstborn belongs to God and must be "bought back" by parent), and ritual cleansing of woman after childbirth, effected on 40th day by offering of lamb, or doves or pigeons.

Dominating Life

"THE only real way to dominate life is to obey it," says Frederick Ward Kates in *The Use of Life*, which has been selected as the Harper Book for Lent (Harpers. Pp. 143. \$1.75).

Fr. Kates, who is dean of the Cathedral of St. John the Evangelist, Spokane, Wash., and is known to Church-people through three other books and through his articles in *THE LIVING CHURCH*, provides in the present work 21 short chapters on how to make the most of life.

It is hard to summarize such a book, other than by stating its theme, but such chapter headings as *Make Your Dreams Come True*, *A Quest for God*, *To Get Ready for Your Cross*, *The Lesson of Obedience*, *How to Live*, *How to Die*, *Winning Our Souls*, convey something of its flavor.

Despite a few infelicities (like the assertion, on pp. 127-128, that after death "there will be a second chance for all"), this is a book that will get the man in the pew to face fundamental issues.

SO that passages from the Fathers may be seen in context by readers who have not the time to consult references, E. Giles has, in *Documents Illustrating Papal Authority, A.D. 96-454*, "edited and introduced" 269 such documents—From I Clement to "Anatolius, To Leo" (SPCK.* Pp. xxi, 344. 17/6).

The book contains a short introduction, the documents themselves (set out in 26 chapters, with thumbnail biographical sketches, notes, and comments), an alphabetical index of the documents, an index of scriptural references in the documents, chronological index of the bishops of Rome, and a general index.

Obviously such a book will prove itself in the use. Meanwhile this editor is holding on to his copy.

In Brief

RECENT importations of Morehouse-Gorham Co. include five paper booklets of Mowbrays: *Moral Problems* (Pp. xi, 123. \$1.50), *The Holy Spirit in the Acts*, by Philip Loyd (Pp. 127. \$1.50), *More Outline Sermons on General Subjects*, by S. P. T. Prideaux (Pp. 96. \$1.05), *Recipes for Happiness*, by William Purcell (Pp. 80. \$1.05),

and *London Behind the Scenes*, by H. A. Wilson (Pp. 78. \$2.25).

Of these, *Moral Problems* will probably be of widest interest. It consists of 24 "Questions on Christianity with Answers by Prominent Churchmen" on moral issues—race segregation, suicide, divorce, profit motive, birth control, communism, pacificism, etc. Contributors include Archbishop of Canterbury, bishops of London, Norwich, Croyden, Willesden, Lindsay Dewar, J. V. L. Casserley, Mrs. G. F. Fisher, Gordon Crosse.

The Holy Spirit in the Acts is "A Devotional Study," by the late Bishop of St. Albans. It should be helpful to the clergy who wish to base their meditation on the Study of Holy Scripture.

The Community of St. Mary (West-ern Province) has reprinted the Antiphons of the B.V.M. after Compline from the *Monastic Diurnal* Noted in pamphlet form (St. Mary's Convent, Kenosha, Wis. 35 cents each, 25-99 at 30 cents each, 100 or more at 25 cents each).

Not long ago an order, by one diocese, of 300 copies of Walter H. Stowe's

The Episcopal Church: A Miniature History exhausted the first edition (1944) of this useful booklet (of which some 20,000 copies were sold) and an immediate reprinting became necessary. Revised and enlarged (but, author hopes, "without sacrificing any merit of brevity"), the booklet came out in a second edition the last day of 1952 (Church Historical Society. Pp. 64. 25 cents).

Books Received

FREEDOM AND AUTHORITY IN EDUCATION. By G. H. Bantock. Regnery. Pp. 212. \$4.50.

THE WONDERFUL WEALTH MACHINE By Phil Grant. With 84 cartoons by the author. Devin-Adair. Pp. xvi, 445. \$4.50.

THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND, 1953. SPCK.* Pp. xxiv, 544. 12/6.

PASCHAL: HIS LIFE AND WORKS. By Jean Mesnard. Preface by Msgr. Ronald Knox. Philosophical Library. Pp. xvi, 211. \$3.75.

*Agents in America: Macmillan.

Background of a Tyrant

By MAYNARD KNISKERN

"MY mother was Stalin's [first] cousin. . . . When Stalin married for the first time, he married my father's sister. I called him Uncle Sosso from my earliest infancy." So declares Budu Svanidze in *My Uncle Joseph Stalin* (Putnams. Pp. xviii, 235, including 16 of photographs. \$3).

A lawyer, monetary expert, and former Soviet functionary, Svanidze married a Viennese Roman Catholic while assigned to Austrian duty about six years ago, and on her account—otherwise, he says, he was an "orthodox" Stalinist—he maneuvered himself out of the Kremlin's reach.

Is the book authentic? Internal evidence favors that assumption despite the author's improbable spells of total recall, which include stretches of exclamatory conversation that read like bad Turgenev. The Uncle Joe ("Uncle Sosso" in Georgian) here recollected is a shrewd, earthy, convivial sort of man, fairly commonplace on the whole but by no means repelling.

At all events Americans are not likely to recoil from this portrait, no

doubt accurate so far as it goes (and it is almost entirely personal, non-political), of an impassive but unprofound tyrant set against a more or less irrelevant domestic background. Men who seek and wield power for its own sake are, as it happens, nearly always uncomplicated men to the point of being primitive. As for a certain commonplaceness in Stalin, we have it on Dostoevsky's authority that the Devil himself is in at least one of his guises a rather unimpressive fellow.

Nor are American readers likely to forget that the armchair Stalin here drawn (with collateral, highly critical sketches of Molotov and Malenkov, and necessarily briefer sketches of other drudges trundled off to Siberia or the shooting-range from time to time) is a person who not only managed to work his way cozily through three wives and possibly a mistress or two, but also to the top of a most dismal and deadly cabal. Save for that recurring reflection, Budu Svanidze's Uncle Sosso might seem a trifle dull.

the Firing Line

LETTER from Bishop Thomas in this week's issue makes a number of important comments about the Churchwide discussion of the question of admitting Colored theological students to the University of the South. There is a surface difference between Northern and Southern racial attitudes which often entraps Northerners into an irritating and unbalanced pose of superiority.

Both north and south of the Mason and Dixon line, the lot of the Negro is difficult. Both north and south of the line, sincere Christians and other men of good will of both races are working hard to improve the Negro's lot. The only point of superiority which the North can claim is basically a superficial difference, and a negative one — that there is no ironclad legal and social code designed to keep the Negro down. The situation in the North is not good, but at least it is codified, as it is in the South.

We hardly need to recite the cultural causes of the difference, which are obvious and for which the North can claim no moral credit. But we think that Bishop Thomas errs in asserting that the code of relationships between races has no essential conflict with Christian *agape*. Most codes conflict with love, and this one does so not only in practical effect but in fundamental premise. Only those immersed in the tremendous practical difficulties of a bi-racial civilization fail to see the conflict; and many Southerners see it and take heroic action to do something about it, as the Sewanee theological professors did.

On the other hand, the practical problems have direct bearing upon the manner in which Christian principles are applied, and the time and place chosen for their application. We do not think that it was Christian or unprincipled of the trustees of the University of the South in past years to refuse to invite the Negro into the uncomfortable situation that he would inevitably face in an all-white Southern Community. And even today, there are many reasons why they are justified in thinking twice before they do so.

There is only one point on which we feel qualified to give advice to the trustees as they consider their problem: and that point is that God has entrusted them not only with the care of the University of the South but with a measure of responsibility to show that their Church, their nation, the entire non-Communist world is able to carry out in action the principles in which it believes. The decision to be made at Sewanee is not a local one but one with world-wide implications.

The eminently practical position that Colored theological students ought not to be invited into such an uncomfortable situation at Sewanee may well have been the right answer as of last year, and of the years before. But "new occasions teach new duties" and Sewanee as of today is on the firing line of race

relations, a hot spot in a world-wide struggle. The Church, the nation, and the world look to Sewanee for pioneering Christian leadership.

Religion vs. Christianity

PRESIDENT Eisenhower's statement of the principles his administration would try to put into effect over the next four years was almost universally acclaimed not only by the American press and public but by the entire free world. It was a fitting climax to the inauguration day ceremonies and a proof, if proof were needed, that the United States has accepted the responsibilities of its great power and will deal with them soberly and intelligently.

As is also fitting in what the President called "this century of trial," religious faith played a prominent part in the things said and done on January 20th. Yet, the thoughtful Christian must confess to a profound dissatisfaction with the faith that is commonly expressed on such occasions.

An illustration of this matter was the exhibit intended to represent religion that led the vanguard in the inaugural parade. What was it? The consensus of television viewers is that it was a tooth. Some thought a molar; others pointed out that the four roots made it a wisdom tooth. The object of the designer, who wisely chose to remain anonymous, was to produce a symbol of all religions by carefully avoiding the specific symbols of any. The result did not excite admiration or respect or reverence.

Like the symbols of abstract religion, the ideas of abstract religion leave much to be desired. We do not think it a little thing that America recognizes that its laws and aspirations stand under the judgment of a Creator who cares about the people of other countries just as much as He cares for us. But this is only the first essential for a Christian nation. Until we know that we are sinners whom God stooped to save, until we realize our utter dependence on His grace, we shall be a nation with too much power for its own, or the world's, good. Until we acknowledge Jesus Christ as our King, our idea of God and His will remains fatally subject to the self-centered outlook of man without Christ.

Every civilization, including our own, is only a temporary resting place of mankind as it moves onward to the Kingdom of God. The respective roles of Church and State have varied from time to time and from place to place, and the division of responsibilities in modern America is in many ways a good arrangement. Yet when the State becomes religious, as men are irresistibly impelled to do in their great moments, the expression of that religious impulse seems to indicate that the basic ideas of Christianity have not been getting across to the masses of Americans; and this does not speak well for America's future.

Building



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VIRGINIA — The first service was held in St. James' Church, Roanoke, Va., on January 11th.

The congregation at the opening service taxed the capacity of the new church. Bishop Phillips of Southwestern Virginia preached the sermon and was happy in his account of the history of this, the youngest flock in the diocese, and his references to the rector, Rev. J. Manly Cobb. Before the close of the service Mr. Cobb presented and the bishop confirmed a class of 13, nearly all grown persons, so that there are now about 115 communicants.

CALIFORNIA — A new church is being built by St. Paul's Parish in Salinas, Calif., where the Rev. Richard Coombs has been rector for two years. St. Paul's is an old parish by California standards, having been organized in 1879. Since that time it has had three buildings, the present one being 53 years old.

When the need for new facilities became apparent because of the growth of the community and the parish it was also realized that the down-town site of the present church was not large enough to accommodate what was needed. In August of 1950 the parish purchased an acre of land in a residential area, looking forward to the sale of the old property when the new church was built.

The new church has been designed with the purpose of expressing traditional lines in new forms and using local and contemporary materials. The walls will be of frame and stucco, and will be supported by structural steel arches set on sunken concrete piers. The parts of the steel arches visible inside the church will be covered with a wooden "skin" of douglas fir. The floor will be concrete, and the roof, tile.

Cost of the new church will be close to \$225,000 by the time it is completed

and furnished. It will seat 400 as compared to 150 in the old building.

MASSACHUSETTS — Completion of a new \$50,000 parish house is announced by St. Paul's Church, Natick, Mass. In a community that is among the fastest growing in the state, members have been pressed to find accommodation for a membership that has grown in four years from 218 to 400 families. In the same period, Church school enrollment has grown from 89 to 398 pupils. To match the growth in size, income from pledges has grown in four years from \$5,910 to \$12,400. The Rev. Richard A. Strong is rector.

WEST TEXAS — St. Paul's Memorial Church, serving the Fort Sam Houston area of San Antonio in the diocese of West Texas, will begin enlargement of its chancel and sanctuary early in 1953. A building fund campaign, which over-subscribed a \$75,000 goal, reaching upwards of \$80,000 on December 15th after less than one month's effort, was entirely done through small gifts. Largest gift was by an organization: the Woman's Auxiliary of the parish, \$5,000. Largest individual gift was \$2,500.

GEORGIA — The First Sunday in Advent was marked in Statesboro, Ga., by the breaking of ground for St. George's Church. There has been sporadic effort for more than a generation to establish the church in this college town half way between Savannah and Augusta. For many years Dr. R. J. Neil, of the faculty of Georgia State College, has been lay reader, conducting services regularly in some college classroom. From time to time the clergy have visited Statesboro for celebrations of Holy Communion. A few years ago a retired priest lived in town and held services. Last

year the Rev. James C. Caley was settled in Waynesboro, with charge of surrounding mission points. His attention to the people in Statesboro has coalesced their energies, and the new building is one result. The lot was given by Dr. and Mrs. Neil, and is on a prominent corner.

MINNESOTA — St. Luke's Church, Willmar, Minn., burned on February 28, 1947. On January 14, 1952, a \$7500 mortgage was burned at St. Luke's. The mortgage covered the remaining indebtedness on remodeling and repairs necessitated by the fire. Total cost was about \$43,000. The Rev. Carter F. Butts, who has been rector for three and one-half years, pointed out that 1947 was the 75th anniversary of St. Luke's Church, which is a Willmar landmark. The 80th anniversary was observed on December 29, 1952, with the writing of the check to pay the remaining debt.

MONTANA — A simple white cross marks the small, new chapel of St. Stephen's, Billings, Mont. The cross rises from ground level to about twice the height of the chapel. Built as a parochial mission of St. Luke's Church, Billings, St. Stephen's serves a large population in a growing suburban area on the west end of the city. Rector of St. Luke's is the Rev. George T. Masuda, and his curate, the Rev. John Hannahs, is vicar of St. Stephen's.

PENNSYLVANIA — Destroyed by fire a year ago, St. Thomas Church, Philadelphia, is being restored in two units at an approximate cost of \$275,000. The first unit—church proper, auditorium, kitchen, and guild room—was scheduled to be ready for the congregation to move in on January 25th. The second unit, to be completed later, will be a parish hall with facilities for St. Thomas' extensive program for its members and community. Rector is the Rev. Jesse F. Anderson; curate, the Rev. Van S. Bird.

ALABAMA — The cornerstone for Ridley Hall, the new parish house of the Church of the Nativity, Huntsville, Ala., was laid recently with Bishop Claiborne, suffragan of Alabama, as officiant.

The main feature of the new building, which is expected to be completed by next summer, will be a spacious assembly hall, equipped with a stage and seating facilities for 350 people. Other facilities in the building will include a kitchen, a parish office, a library, classrooms, storage rooms, and a large rumormongers room for the boys and girls.

CONNECTICUT — The diocese of Connecticut has moved into its new headquarters at 1335 Asylum Avenue in Hartford, Conn. Miss Mabel Johnson of Trinity Church, Hartford, made the home of her former home to the diocese a part of the Episcopal Development program in which the diocese is engaged.

CONNECTICUT — A booklet listing social agencies in Connecticut for the use of clergy of the Episcopal Church. The 64-page book, prepared under the auspices of the Department of Christian Social Relations, combines all previous guides and has extended the list to include homes for the aged, purposes of family counseling, hospital services throughout the state, as well as financial assistance to special groups such as service men and transients. The book is thoroughly indexed and is as useful to the professional social worker as it is to the clergyman.

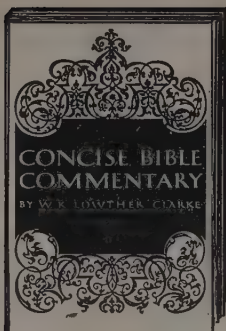
CONNECTICUT — Church headquarters are going out into the diocese in Connecticut through a series of regional meetings for the clergy. Bishop Gray, the diocesan; Bishop Hatch, Suffragan, and the Rev. Canon Ralph D. Chad, executive secretary, are attending the meetings. To each the clergy from one of the six archdeaconries in the diocese are asked to come together for an informal conference.

After a celebration of the Holy Communion, Bishop Gray and Bishop Hatch acquainted those present with recent developments in the diocese and outline plans for the future. Current activities in the various diocesan departments are presented. Subjects of general interest to the clergy are opened for discussion and opportunity afforded for questions and suggestions pertaining to the Church's life and work.

At the close of each meeting there is a chance for personal consultation with the members of the diocesan team.

WESTERN NORTH CAROLINA — At the invitation of the Men's Club of St. Mary's Parish in Asheville, N. C., the clergymen and representative laymen from the ten parishes and missions in the county met at dinner to consider the subject of evangelism.

Bishop Henry of Western North Carolina outlined opportunities for evangelism on personal, parochial, and county-wide levels. After the address, the "buzz-groups" discussed his suggestions regarding a county-wide teaching session; the use of radio and television in evangelism; the impact of the Church in Asheville's civic and political life; the possibility of a new full-time chaplain for work in the nursing homes, hospitals, jails, and homes for the aged;



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DIOCESAN

and the strategic location of new missions in the county.

The result—a determination to explore thoroughly these and other evangelistic possibilities, through a committee of laymen from every parish and mission in the county. Bishop Henry will hold his first meeting with this committee late in January.

OLYMPIA — Twenty-eight parishes and missions sent representatives to the annual youth convention held in the Cathedral of St. Mark, Seattle, late last year making the meeting one of the largest of its kind ever held in the diocese of Olympia.

MAINE — The centennial year observed by St. Peter's Church, Rockland, Me., came to an impressive conclusion with the annual visitation of Bishop Loring of Maine for confirmation and with the presentation of the pageant drama, "Miracle Tide."

The pageant, written by Elizabeth Ogilvie, depicted the development of the Church in Maine beginning in 1605.

MASSACHUSETTS—James Garfield, grandson of the 20th president of the United States, who has served for 17 years as senior warden of historic Christ Church, Cambridge, Mass., declined to stand for reelection at the annual parish meeting recently. Mr. Garfield served the longest continuous term as senior warden in the history of the parish, which dates back to 1759. The Rev. Gardiner M. Day has been rector since 1941.

A tribute to Mr. Garfield from the vestry says:

"He has many times suggested that he would like to be relieved of the responsibility. Each time, however, the rector and vestry felt that it was essential for the best welfare of the parish that he continue. Now, however, inasmuch as the financial and building problems which beset us during the past seven years are apparently happily worked out and Mr. Garfield's services are being more urgently requested by the diocese and the national Church,* the vestry feels that it should this time regretfully and reluctantly allow him to be relieved of his service as senior warden."

The junior warden of Christ Church, John M. Dry, vice president of the United-Carr Fastener Corporation of Cambridge, was elected to succeed Mr. Garfield. H. S. Payson Rowe, treasurer of the John Hancock Insurance Company, was elected junior warden.

*Mr. Garfield has served two four-year terms on the diocesan standing committee; is secretary of the board of trustees of the Episcopal Theological School; in 1949 was elected to serve on the National Council; recently has become a trustee of Seabury Press; and is chairman of the Finance Committee of the National Council. He has also been a deputy to the past three General Conventions.

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Evangelism

(Continued from page 11)

in the end of the world has come humbly, to learn from them? So American Christianity finds itself in a unique position in relation to the Christian world. As a people and as a nation we are perhaps more deeply indebted in the rest of the world than ever before. Yet never before has the world been so alienated from us. Never has communication from our side been so difficult or in such measure demanded of us as we be the ones to compromise and adjust. It is frustrating to realize that in fact we call ourselves missionaries, yet we are Americans, that we are white, that in each case not an advantage, but a handicap to be overcome. Perhaps it can best be summed up in this way: we used to call it Foreign Missions because they were foreigners to us; now it is foreign missions because we are foreigners to them. Where we once thought that in teaching English we might communicate the Gospel, now we are unable to learn Japanese in order to communicate anything at all.

Finally, I came away from Willingen with a sense of new and wonderful expectancy, as though this were not the world's Good Friday but perhaps its season of Advent. For the Christian, history can have but one Good Friday, one moment of absolute despair. Certainly the world is passing through one of its darkest nights. But it is a night far from the end and the dawn is at hand. Look out the world. Is it not so? There are flames, but the flames give light where no light was. There are explosions, but the explosions are opening the ears of the deaf. There are revolutionary changes, but these changes mean hope. Hope has come to the hearts of millions of people for the first time in all their history. What is that to us? The light is not yet the light of Christ. The voice we hear is not yet the voice of God. The new-found hope is not yet the



of God's Kingdom. Clearly, though, God is shaking up His world awakening those who slept. The world is being prepared for the Gospel never before.

There may be real question whether the mission of the Church will prevent the tragedy of history, any more than Christ evaded crucifixion. But it is the mission of the Church to give to history its redemptive meaning. What then will be the meaning of this dawn? The false dawn of false hopes and bitter disillusionment? Or the glorious dawn of the Son of God revealed as Lord of all the things?

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THE LIVING CHURCH is the only weekly news magazine of The Episcopal Church published in two editions to give you the news while it is new.

EDUCATIONAL

SEMINARIES

"M" Day

Friday, January 16th, was "M" Day for the students at the Divinity School in Philadelphia. They celebrated the last day of classes before mid-year examinations by moving into the new classrooms on the ground floor of the Memorial Building recently completed on the seminary campus.

As each class ended, the seminarians reported to their assigned work details to complete the job of moving chairs, desks, pictures, and other classroom equipment into the new building from their temporary locations.

COLLEGES

Graduate Public Service Program

Trinity College has announced establishment of a master's degree program in public service in what is believed to be a unique attempt to extend the liberal arts concept to graduate level education.

Dr. Arthur H. Hughes, acting president, said that the new evening and summer course will provide a broad non-professional group of studies to stimulate assessment of their public service by adults in government, business, and industry, whose vocations or personal interests involve service, contact, and aid for the public.

PUBLIC SCHOOLS

The Fourth Stanza

New York's Board of Education has directed public schools to begin each class day by singing the fourth stanza of America* after the pledge to the flag, the *New York Times* reports.

Mr. Arthur Levitt, Brooklyn member of the board, who suggested the idea, said:

"It is difficult to comprehend how this patriotic hymn, whose hallowed lines have been sung by generations of Americans of every creed, could possibly offend any critic of formal prayer. In combination with the Pledge of Allegiance to the Flag it will constitute a devotional exercise—devotional in the broadest and deepest sense—to the concept of freedom, to the nation, and to the Supreme Ruler of the universe."

Originally Mr. Levitt suggested that the first and fourth stanzas be sung, but it was later felt that the theme of the first was conveyed in the pledge of allegiance.

*The hymn, written in 1832 by Samuel Francis Smith, is number 141 in *The Hymnal* 1940.

He Asked Permission to Stay



Major
William E. Barber, USMC
Medal of Honor

EIGHT THOUSAND marines lay besieged at Yudam-ni; three thousand more were at Hagaru-ri, preparing a breakthrough. Guarding a frozen mountain pass between them, Major Barber, with only a company, held their fate in his hands. Encirclement threatened him. But he asked permission to stay, and for five days he held the pass against attack. When relief came, only eighty-four men could walk away. But Major Barber had saved a division.

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DEATHS

eternal grant unto them, O Lord, and let light perpetual shine upon them"

John S. Piper, Priest

The Rev. John S. Piper, vicar of St. Mark's Church, Hazard, Ky., died on November 30th after a long illness. He was born in 1887 in Niagara Falls, N. Y., was educated in schools in Sykesville, Md., Warsaw, N. Y., and was graduated from Cornell University in 1911. He was ordained to the priesthood in 1914. He had served St. Andrew's Church, Ft. Thomas, and St. Stephen's Church, Latonia, Ky. He is survived by his wife, Josephine Piper, and two sisters.

Francis Tate Coe, Priest

The Rev. Francis Tate Coe, retired pastor of the diocese of Northern Michigan, died December 20th in the home of his brother-in-law, Howard Schwab, Toledo, Ohio. Born in England, Mr. Coe spent some years in missionary work in South Africa, coming to Youngstown, Ohio, 40 years ago. He was graduated from Bexley College, Divinity school of Kenyon College, Gambier, Ohio. During his ministry, he served as vicar of Emmanuel Church, Cleveland; and rector of St. Paul's Church, Toledo;

rector of St. Stephen's Church, Cleveland; and vicar of the Church of the Good Shepherd, St. Ignace, Mich.

Mr. Coe's health failed during his ministry in Northern Michigan. He retired in September, 1951, and returned to Toledo, the former home of his wife. The Coes made their home there with Mr. and Mrs. Schwab.

Mr. Coe is survived by his wife, the former Miss Veiva Haar, two sisters in South Africa, and a brother in England.

Clara Meigs Breed

Mrs. Clara Meigs Breed, widow of the late George Breed, retired U.S.N., daughter of the late Rear Admiral Richard W. Meade, U.S.N., and Rebecca Paulding Meade, died December 14th at Germantown, Pa., in her 85th year.

Mrs. Breed had been all her life a devoted member of the Church and a very generous supporter of many of its interests.

Mrs. Breed is survived by five of her children, many grandchildren, and two sisters.

Cordelia Elizabeth Webb

Cordelia Elizabeth Brown Webb died on January 6th at her home in Kent, Conn. She and her husband, the Rev. Charles Henry Webb, had kept the 50th anniversary of their wedding on June 26th. Besides her husband, who is a retired priest of the diocese of Long Island, she leaves two sons, the Rev. Parker C. Webb, chaplain of South Kent School, and Robert M. Webb, executive of the Community Council of Stamford, Conn.; two sisters, five grandchildren.

Lily Haxworth Wallace

Churchwoman Lily Haxworth Wallace, home economist, author of popular cook books, teacher, and lecturer, died December 2d in St. John's Hospital, Brooklyn, after an illness of several months, the *New York Times* reports.

Her most popular book, *Just for Two*, had 17 printings, the *Times* said. For 16 years Mrs. Wallace was home-making editor of the magazine *Woman's World*. She had appeared on radio and television. Until her death she was on the faculty of the Ballard School of the Young Women's Christian Association in New York City. She had conducted a column in the *Layman's Magazine*.

She was a member of the women's board of the Church Charity Foundation of the diocese of Long Island, and was chairman of the choir vestment committee of the Church of the Messiah and Incarnation, Brooklyn.

Mrs. Wallace was the widow of George Wallace.

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NOTICES

DIED

HARDING, On Sunday, December 21st, Norman Sydney Harding, Priest, at All Saints' Vicarage, Lincoln, England, fifth son of the late George Robinson and Mary Ann Harding. Canon of Lincoln Cathedral and Vicar of All Saints' Church, Lincoln. R.I.P.

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CHANGES

Appointments Accepted

The Rev. William G. Bugler, who formerly served St. Mary's Church, Detroit, is now on the staff of the Seamen's Church Institute, 25 South St., New York 4. Residence: 57 Park Ave., Port Washington, L. I., N. Y.

The Rev. Paul J. Chekpa, formerly assistant in Sisseton Mission, S. Dak., is now assistant in Corn Creek Mission, in charge of Gethsemane Church, Wanblee. Address: Wanblee, S. Dak.

The Rev. George F. Dutton, formerly rector of St. Luke's Church, Fall River, Mass., is now associate rector of St. Paul's Church, Chester, Pa., and vicar of St. Luke's Chapel of St. Paul's Parish. Address: 2700 Lehman St.

The Rev. Stephen W. Green, formerly chaplain of St. John's Military School, Salina, Kans., is now missionary in charge of Trinity Mission, Spruce Pine, N. C., and assistant of Appalachian School, Penland, N. C. Address: Appalachian School.

The Rev. George A. Heald, for more than two years assistant of the Church of the Transfiguration, the Little Church Around the Corner, New York, is now rector of the Church of the Redeemer, Center and Highland Sts., Elgin, Ill.

The Rev. Samuel N. McCain, Jr., formerly pastor of the Federated Church of Burlingame, Kans., will on February 15th become vicar of Christ Memorial Mission, Kilauea, Hawaii, and vicar of St. Thomas' Chapel, Hanalei. Address: The Vicarage, Kilauea, Hawaii.

The Rev. John N. McCormick, who formerly served Emmanuel Church, Louisville, is now serving St. Timothy's Church, Houston. Address: 201 Ashburn St.

The Rev. Edward O. Moore, formerly associate in Corn Creek Mission, S. Dak., is now in charge there. He continues to be in charge of St. Katharine's, Martin. Address: Martin, S. Dak.

The Rev. Edmund M. Ringland, formerly rector of St. John's Church, Decatur, Ill., will be dean of St. Paul's Cathedral, Fond du Lac, Wis. Address: 49 W. Division St.

The Rev. Edson P. Sheppard, former rector of Holy Trinity Church, Danville, Ill., is now vicar of St. Paul's Church, Sparks, Nev. Address: 430 Pyramid Way.

The Rev. Harvey DeWitt Smith, who for the past two years has been in residence at Whittier College and part-time assistant of St. Mathias' Church, Whittier, Calif., is now vicar of the Church of St. John the Evangelist, Needles, Calif. Address: 1121 Broadway.

The Rev. George R. Taylor, formerly curate of St. Thomas' Church, Buffalo, and chaplain of General and Roswell Park Hospitals, is now curate of St. Luke's Church, Kalamazoo, Mich. Address: 247 W. Lovell St.

The Rev. Leslie G. Warren, formerly rector of Holy Trinity Church, Medicine Hat, Alberta, Can., is now director of education of St. James' Church, Hibbing, Minn. Address: 2113 Seventh Ave. E.

The Rev. Antoine L. Zepher, formerly associate in Corn Creek Mission, S. Dak., in charge of Gethsemane Church, Wanblee, is now associate in Cheyenne River Mission, in charge of St. Philip's, Dupree. Gethsemane Church recently became an organized mission under Fr. Zepher's leadership. Address: Dupree, S. Dak.

Armed Forces

Chaplain (Capt.) Gordon Hutchins has had a change in APO number and should now be addressed at the Office of the Army Chaplain, USAARL, APO 949, c/o P. M., Seattle, Wash.

Canon John D. Vincer of St. Mark's Cathedral, Grand Rapids, Mich., has been called into service as a Navy chaplain.

Resignations

The Rev. Eric M. Robinson has resigned his work at the Church of the Good Shepherd, Dunedin, Fla. He will continue to serve the missions in Tarpon Springs and New Port Richey. Address: 17 S. Grosse St., Tarpon Springs.

Changes of Address

The Rev. Thomas B. Clifford, retired priest of the diocese of Mississippi, has had a change of address from 2024 Marengo St. to 2820 Prytanis St., New Orleans.

Ordinations

Priests

Massachusetts: The Rev. John J. Bishop was ordained priest on December 13th by Bishop Henry Suffragan Bishop of Massachusetts, acting for the Bishop of Massachusetts, at St. Thomas' Church, Somerville, Mass., where the new priest will continue to be in charge. Presenter, the Ven. A. Phinney; preacher, the Very Rev. C. L. Taylor, Jr.

The Rev. Robert C. Gardner was ordained priest on December 21st by Bishop Hall of New Hampshire, acting for the Bishop of Massachusetts. St. Andrew's Church, Marblehead, Mass. Presenter, the Rev. A. J. Chafe; preacher, the Rev. C. H. Buck, Jr. To continue as curate of St. Stephen's Church, Lynn, Mass.

The Rev. Donald R. Grindy was ordained priest at the same service by Bishop Hall, acting for the Bishop of Massachusetts. Presenter, Rev. Roy M. Grindy, father of the ordinand. To continue as curate of St. Paul's Church, Rochester, N. Y.

The Rev. Charles C. Howse was ordained on January 1st by Bishop Nash of Massachusetts at Emmanuel Church, 15 Newbury St., Boston, where the ordinand will continue as assistant. Presenter, Rev. R. G. Metters; preacher, the Rev. R. J. F. banks.

The Rev. Herman T. Silvius, III was ordained priest on December 14th by Bishop Oldham, retired Bishop of Albany, acting for the Bishop of Massachusetts, at Trinity Church, Melrose, Mass. where the new priest will continue as assistant. Presenter, the Rev. W. C. Herrick; preacher, the Rev. W. J. Wolf.

Depositions

Holmes Amsden Fay, presbyter, was deposed on December 31st by Bishop Conkling of Chicago, acting in accordance with the provisions of Canon 60, Section 1. Renunciation of the ministry was made to the Bishop in writing.

Diocesan Positions

The Rev. Glenn Manning Sawdon, executive secretary for Christian education of the diocese of Dallas, was recently made canon to the ordinand.

CLASSIFIED

POSITIONS WANTED (Cont'd.)

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ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun Music Broadcast CBS 9, HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5; Int 12; C Sat 4-5 & by appt

ST. LUKE'S CHAPEL Rev. Paul C. Weed, Jr., v
487 Hudson St.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

—BROOKLYN, L. I., N. Y.—

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

—BUFFALO, N. Y.—

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30; Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily 7; Thurs 10; C Sat 7:30-8:30

—SCHENECTADY, N. Y.—

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-fast) 9 Sch of Religion and Nursery, 11 Nursery; Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9 by appt

—CINCINNATI, OHIO—

ST. MICHAEL AND ALL ANGELS 3526 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

—OKLAHOMA CITY, OKLA.—

ST. JOHN'S CATHEDRAL Very Rev. John S. Willey
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

—PHILADELPHIA, PA.—

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed & Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP 5:30; C Sat 12 to 1 & 4 to 5

—PITTSBURGH, PA.—

ST. MARY'S MEMORIAL 362 McKee Pl, Oakland
Sun Mass with ser 9:30; Int & B Fri 8; C Fri 7 & by appt

—NEWPORT, R. I.—

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues, Fri & HD 7:15, Wed & HD 11

—SAN ANTONIO, TEXAS—

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

—MADISON, WIS.—

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; Sat 7:30-8

—PARIS, FRANCE—

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V

Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LOS ANGELES, CALIF.
ARY OF THE ANGELS 4510 Finley Avenue
James Jordan, r; Rev. Neal Dodd, rem
Masses: 8, 9:15, 11. Daily 9, ex Tues & Fri 7, 8:30 & Ev 5:30 Daily.
4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.
ANCIS' San Fernando Way
Edward M. Pennell, Jr.
9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.
NDREW'S Rev. Gordon L. Graser, v
Glenarm Place
Masses: 8, 11; Daily Masses 7:30 ex Mon 10; 7; C Sat 5-6
blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.
AUL'S 2430 K St., N.W.
Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass ex Sat 7, Sat 12; Prayer Book days 7 & 12
C Sat 5-6

ORLANDO, FLA.
FEDRAL OF ST. LUKE Main & Jefferson Sts.
8:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
& HD 10; C Sat 7-8

CHICAGO, ILL.
BARTHOLOMEW'S Rev. John M. Young, Jr., r
Stewart Avenue
8:30, 9, 11 HC; Others posted

EVANSTON, ILL.
UKE'S Hinman & Lee Streets
u 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Wed 6:15; Also Fri (Requiem) 7:30; MP
1st Fri HH and B 8:15; C Sat 4:30-5:30,
8:30 and by appt

LIBERTYVILLE, ILL.
AWRENCE'S Rev. Thomas K. Rogers
15, 9:15, 11; HC Wed & Fri 9:15; MP 9,
15

LEXINGTON, KY.
LUCKY THEOLOGICAL SEMINARY
1st Services: Good Shepherd: Main St. & Bell Ct.
8:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

BALTIMORE, MD.
ST. MICHAEL AND ALL ANGELS 20th and St. Paul
D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
P. E. Leatherbury, c
8:30, 9:30, 11 & daily

BOSTON, MASS.
SAINTS' (Ashmont Station) Dorchester
Sewall Emerson, r; Rev. Donald L. Davis
8:30, 9, 11 (Solemn), EP & B 7:30; Daily 7;
& HD 10; C Sat 4-5, 7-8

DETROIT, MICH.
ERNATION Rev. Clark L. Attridge, D.D.
Dexter Blvd.
Sun 7:30, 10:30; Daily: as anno

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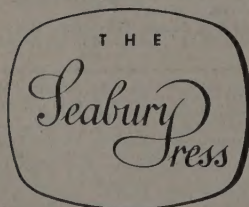
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